

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The praise (*is*) for Allah, the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*); Maker [*He*] (*of*) the angels messengers, wings' possessors, doubly and triply and *ruba'a* (*of four*); [*He*] augments in the creation whatever[1] [*He*] wills; verily Allah over every-thing (*is*) Omnipotent.	ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١
2. What opens Allah for the mankind of a mercy[w] so no withholder for it[w]; and what [*He*] withholds so no sender for it[x] from after Him; and He (*is*) The Mighty The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).	مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ وَمَا يُمۡسِكۡ فَلَا مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢
3. O, you the mankind let-remember you[z] Allah's boon[w4] on you[b]; is of a creator other than Allah, [*He*] provides you[b] from the Heavens[w] and the Earth[w]; no *elaha* (*deity*) except Him; then wherefrom[5] *to'afakona*[6] (*you*[z]: *to be off-right dissuaded/ speciously concoct*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ ٣
4. And *en* (*if*) they[z] deny you[g] then *qad* (*already and affirmatively*) (*had been*) denied-she[y] messengers[x] of before you[g]; and to Allah (*is to be*) returned the matters.	وَإِن يُكَذِّبُوكَ فَقَدۡ كُذِّبَتۡ رُسُلٞ مِّن قَبۡلِكَۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٤
5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile[w] you[b] the life[w] (*of*) the world[w] and nor assuredly beguiles[x] you[b] by Allah the *gharoore*[x] (*beguiler*[x]).	يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ ٥
6. Verily the Satan (*is*) for you[b] a foe;[7] so *ittakhetho*[8] (*let-take and make you*[z]) him a foe; verily only [*he*] invites his party to be they[z] of companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦
7. Who'un[r] they[z] for them (*is*) a severe torment; and who[r] believed they[z] and worked the righteous-works[w] they[z] for them (*is*) forgiveness[w] and a remuneration big.	ٱلَّذِينَ كَفَرُواْ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٌ ٧
8. Is then who[p] (*had been*) adorned for him his ill-work so [*he*] saw it[x] *hasanan* (*ultimate meritorious deed*); so verily Allah misguides whom[p] [*He*] wills and [*He*]	أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ

[1] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See لمحمود صافي، إعراب القرآن and الدّر المصون، لـ احمد الحلب!
[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[3] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[4] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[5] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
[6] The word "تُؤفكون"=you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!
[7] The word "عدو," could be (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!
[8] The word "اِتّخذ" from "الإتخاذ" which is "اِفتعال" for "الأَخْذ," as stated in لسان العرب; therefore,"اِتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

divinely-guides whom[p] [*He*] wills; so let not [*you*[s]] enervate/undo your[t] self[w] on them (*in*) *hasraten*[w9] (*ardent contritions*)[w10]; verily Allah (*is*) Omniscient by what *yass'na'o* (*carefully-craft*) they[z].	يَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾
9. And Allah, Who[r] [*He*] sent the winds[w] so [*it*[w]] stirs the *saha'ban*[11] (*gliding-clouds*); then We drove it[x] to a *mayye'ten* (*dead/dying*) *bala'den* (*region/country a settlement*) so We quickened by[12] it[x] the land[w] after its[w] death; like *tha'leka* (*afar-that-it/*)[x] the resurrection.	وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ﴿٩﴾
10. Whoever [*he*] [was] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka'lim* (*plural of word/sentence*) the good and the works the righteous elevates it[x]; and who[r] machinate they[z] the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] for them (*is*) a severe torment and machination (*of*) those it[x] (*becomes*) worthless.	مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ﴿١٠﴾
11. And Allah created you[b] of *tora'ben* (*crushed sand*); afterwards of a *nutfa'ten* (*sperm-drop*);[w] afterwards [*He*] made you[b] pairs; and not bears-she[y] of a female and not *tadha'o* (*she*[y] *births/delivers*[y]) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager[x] and nor (*to be*) decreased of his age except in a book; verily *tha'leka* (*afar-that-it/*)[x] (*is*) on Allah easy.	وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾
12. And not level/even the two seas; this (*is*) *adhbon*[13] (*palatably-good*), strongly *foraton*[14] (*palatably-good*) wholesome (*is*) its[x] drink; and this (*is*) salty *ujajon*[15] (*strongly salty-bitter-hot*)); and from each eat you[z] fresh meat and *tastakhrejona* (*affirmably extract you*[z]) ornament you[z] wear it[w]; and [*you*[s]] see the *folka*[x] (*ship/ships*)[x] in it[x] plowers to *tabtagho* (*earnestly-quest you*[z]) from His munificence, and *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you[z].	وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
13. [*He*] transpierces the night in the day and [*He*] transpierces the day in the night and [*He*] subjugated the sun[w] and the moon[x] each runs to *ajalen*[16] (*term-limit*) *musamma*[17] (*that which is known and named*); *tha'lekum* (*collective-afar-that*)[x 18] Allah your[n] Lord, for	يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ

[9] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

[10] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**! Thus "*contrition*" is *qualified* by *ardent* to indicate such *intensity*!

[11] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "**سحابة**!" Whereas the "**غيم**" *appears stationary*! **أنظر اللسان**!

[12] The particle "**ب**" in "**به**" commands *fourteen* different meanings, among them "*the causality*," as indicated here by "*by*!" See **مغني اللبيب**! Refer to the attached list of *References*.

[13] The word "**عذب**" means *palatably good*! See **اللسان**

[14] The word "**فرات**" means *strongly palatably-good*! See **اللسان**

[15] The word "**أجاج**" means *salty*, and *strongly salty-bitter-hot*! For definition of "**أجاج**" see **الراغب و اللسان**!

[16] The word "**الأجل**" means term-limit, see **اللسان**!

[17] The word "*musamma*" is *masculine, singular, subjective noun*, meaning *that which is known and named*!

[18] This "*thalekum*" = "**ذلكم**" is a *masculine plural demonstrative pronoun for addressing the addressees*, not available in English!

Him (*is*) the proprietorship; and whom[r] you[z] invoke of lesser than/without Him they[z] possess not of a *qettmeeren*[19] (*date-stone's pellicle*).	وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ ١٣
14. *En* (*if*) you[z] invoke them they[z] hear not your[n] invocation; and if they[z] heard not *estajaba* (*favorably-responded*) they[z] for you[b]; and The *Qeyamatey's*[w] (*Judgment's*) Day they[z] disclaim by your[n] partnership (*of them as deities*) and not *youna'bbeo* ([*he*] *informs by piece-of-significant-and-availing-news*) you[g] like a Proficient.	إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡ وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٍ ١٤
15. O, you the mankind: you[f] (*are*) the indigents[20] to Allah and Allah, He (*is*) The Rich The *Hameedo*[21] (*multitudinously praised, multitudinous praiser He*).	۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِ وَٱللَّهُ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ١٥
16. *En* (*if*) [*He*] wills [*He*] undoes you[z] and [*He*] comes by a new creation.	إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٍ جَدِيدٍ ١٦
17. And not *tha'leka* (*afar-that-it/*)[x] (*is*) on Allah surely mighty/impracticable.	وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ١٧
18. And not *ta'zero* (*ill-burdens/ sins/ offends*) a *wa'zeyrah* (*she-ill-burden-bearer/ she-sinner/ she-offender*) another's *wezra* (*an ill-burden/ sin/ offense*)[22]; and *en* (*if*) invokes-/calls[23] *muthgalaton* (*a made she-encumbered*) to her burden not (*to be*) burdened of it[x] a thing, while albeit [was] (*of*) kin; verily only [*you*[s]] warn whom[r] *yakhsha* (*reverently fear*) they[z] their Lord by the invisible and *aqamo* (*they*[z] *upheld/ fulfilled all prescribed obligations of*) the Prayer[w] they[z]; and whoever *tazakka*[24] (*he who iteratively purified/ exculpated and befitted/ suited himself*), then verily only *yatazakka* (*he iteratively exculpates and befits/ suits*) for himself[w]; and to Allah (*is*) the destiny.	وَلَا تَزِرُ وَازِرَةٌ وِزۡرَ أُخۡرَىٰۚ وَإِن تَدۡعُ مُثۡقَلَةٌ إِلَىٰ حِمۡلِهَا لَا يُحۡمَلۡ مِنۡهُ شَيۡءٌ وَلَوۡ كَانَ ذَا قُرۡبَىٰٓۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ وَأَقَامُواْ ٱلصَّلَوٰةَۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفۡسِهِۦۚ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ١٨
19. And not level/even the blind and the *baseero* (*keen: seer/-overall evaluator of the facts and their possible consequences*).	وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ ١٩
20. And nor the darknesses[w] and nor the illumination[x].	وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ٢٠
21. And not the shade and not the *haroor*[25] (*sun-heat*).	وَلَا ٱلظِّلُّ وَلَا ٱلۡحَرُورُ ٢١
22. And not level/even the quicks and the dead; verily Allah (*makes to*) hear whom[r] [*He*] wills and not you[s] surely (*maker to*) hear whom[p] (*are*) in the graves.	وَمَا يَسۡتَوِي ٱلۡأَحۡيَآءُ وَلَا ٱلۡأَمۡوَٰتُۚ إِنَّ ٱللَّهَ يُسۡمِعُ مَن يَشَآءُۖ وَمَآ أَنتَ بِمُسۡمِعٍ مَّن فِي ٱلۡقُبُورِ ٢٢
23. *En* (*not*) you[s] (*are*) except *na'theeron* (*iterative warner*).	إِنۡ أَنتَ إِلَّا نَذِيرٌ ٢٣
24. Verily We sent you[g] by the right, *basheeran*[26] (*iterative teller of good tiding*) and *na'theeron* (*iterative warner*); and *en* (*not*)	إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرًا وَنَذِيرًاۚ

---

18 This is an example of *paucity* to indicate *littleness* to *nothingness* of the matter in reference!

20 The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction!

21 See the *Lexicon* attached to this *Translation* for this word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

22 The word "وزر"=*we'zr* means: *heavy: burden/ sin/ offense*! Translated parenthetically here as "*heavy: burden-/ sin/ offense*" as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

23 The word "تدع" is *present tense* of "دعا" having *many meanings*, i.e.: دعا صاحبه=صاح به و ناداه, invoked/ *called him*! See الهادي!

24 The word "تزكّى" is, and Allah is knowinger, [*he*] *had exculpated and befitted/ suited himself*! See اللسان and التفاسير!

25 The word "*haroor*" has several meanings: (1) the *hot winds* (day or night); (2) *sun-heat*; (3) *permanent heat*!

of an *Ummaten*[w] (*people/ community*)[w] except (*is*) secluded-/dedicated[27] in it[w] *na’theeron* (*iterative warner*).	وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾
25. And *en* (*if*) they[z] deny you[g] then *qad* (*already and affirmatively*) denied they[z] whom[r] of before them, came-she[y28] (*to*) them their messengers[x] by the evidences-she[y] and by the writs and by the book the illuminator.	وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾
26. Afterwards I took whom[r] unbelieved they[z]; then how [was] *nakee’re*[29] ([*My*] *demur/ reproof/ spurning*).	ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾
27. Have [*you*[s]] not seen that Allah descended from the Heaven[w] water[x]; so *akhraja* (*emerged/ produced*) We by it[x] *thamara’te*[w] (*trees/ plant crops/ fruits*)[w] different its[w] hues; and of the mountains *judadon*[30] (*streaks/ path*) white and red, different its[w] hues, and *gharabeebo*[31] (*intensely*) black.	أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾
28. And of the mankind and the *dawabbe*[w] (*she-moving creatures*) and the *an’aame*[w] (*cattle/ camels/ goats/ and sheep*)[w] different (*are*) its[x] colors, like *tha’leka* (*afar-that-it/*)[x], verily only *yakhsha* (*reverentially fear*) Allah of His *eba’de* (*worshippers/ submitters/ slaves*) the *ulama* (*erudites/ scholars*); verily Allah (*is*) Mighty *Ghafooron* (*iterative Forgiver*).	وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾
29. Verily who[r] they[z] recite Allah’s Book and *aqamo* (*they*[z] *upheld all prescribed obligations of*) the Prayer[w] they[z] and they[z] expended of what We provided them secretly and overtly[w] they[z] hope (*for*) a trade never [*it*[w]] (*becomes*) worthless.	إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾
30. To fulfill[32] them [*He*] their remunerations and [*He*] augments them of His munificence; verily He, (*is*) *Ghaforon* (*iterative Forgiver*) *Shakooron* (*iterative Thanker*).	لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾
31. And which[x] We revealed to you[g] of The Book, it[x] (*is*) the right, *musaddeqan* (*accepter as true*) for what (*is*) between its[x] both hands[w33]; verily Allah by His *eba’de* (*worshippers/ submitters/ slaves*) (*is*) surely Proficient *Baseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾

[26] The word “*mubashsheran*” is *masculine, singular, subjective noun, meaning proclaimer of good tiding*, with *no* English *equivalent*!

[27] The word “**خلا**” has *multiple* meanings, among them as in this case, “**خلا للامر أي تجرد له أو اقتصر عليه**,” i.e. “*dedicated*!” See **اللسان والهادي و محيط المحيط**!

[28] The reason for *feminizing* “come,” making it “come-she [y],” because the *messengers* is a *broken plural*, hence its referent verb should be *feminized* according to Arabic Grammar!

[29] The speaker’s pronoun “**ي**” in “**نكير**,” by Arabic (*linguistic*) Rule, is *omitted*, for “**التخفيف**,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[30] The word “**جُدَدٌ**” means *streaks* and *paths*!

[31] The word “**غرابيب**” is plural for “**غربيب**” which means *intensely* or *strongly black*! Hence, the phrase “**غرابيب سود**” means *intensely* black!

[32] The word “**يوفي**” in “**يوفيهم**,” from “**الوفاء**,” = “**التمام**,” meaning *gathering the last component of any obligation to make it a whole*! Thus, “**يوفي**” means *endeavor and gather the last part of an obligation to fulfill it*!

[33] The expression “*between its both hands*” is a lofty Arabic *tongue* expression meaning before it!

32. Afterwards We bequeathed The Book (*to*) whom[r] *isstafa*[34] (*had superlatively and exclusively selected*) We of Our *eba'de* (*worshippers/submitters/slaves*); so of them a *dha'lemon* (*injustice-doer*) for himself [w] and of them a *muqtassidon*[35] (*occasional lapser/not constant in being dutiful*) and of them a precedent in the *khayrate*[w] (*desirable-traits of worthiness and goodness*) [w] by Allah's leave; *tha'leka* (*afar-that-it/*)[x] (*is*) the munificence the big.	ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾
33. *Adnen's* (*Eden's*) paradises[w]/gardens[w] they[z] enter it[w]; (*to be*) adorned they[z] in it[w] of bracelets of gold and pearls and their *labaso*[36] (*wear/inner-clothes/garments*) in it[w] (*are*) silk.	جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾
34. And they[z] said: the praise (*is*) for Allah; Who undid the *hazanan*[37] (*permanent sadness*) *a'n* (*off*) us; verily our Lord surely (*is*) *Ghafooron* (*iterative Forgiver*) *shakooron* (*iterative thanker*).	وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾
35. Who [*He*] ensconced us the eternity's-home[w] of His munificence, not touches/betides us in it[w] a fatigue and nor touches/betides us in it[w] an exhaustion.	ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾
36. And who[r] unbelieved they[z] for them Hell's[w] fire,[w] neither (*to be*) judged on them so they[z] die and nor (*to be*) lightened *a'n* (*off*) them of its[w] torment; like *tha'leka* (*afar-that-it/*)[x] We requite every *kafooren*[38] (*multitudinous unbeliever/ingrate*).	وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾
37. And they mutually *yasttarekha* (*vehemently cry for help*) they[z] in it:[w] our Lord let-exit us [*You*[s]], we work righteously, other than which[x] we were working; have [and] not [*We*] aged you[b]; not reminisces in it[x] who[p] [*he*] reminisced; and came (*to*) you[b] the *na'theero* (*iterative warner*); so let-taste you[z] so not for the *dha'lemeena* (*injustice-doers* of *na'sseeren* (*iterative succorer*).	وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

[34] See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**!" In the case of (b) the subject of "**إصطفاء**!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

[35] The word "*muqtassid*"= "**مقتصد**" has *several* meanings, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact* meaning! (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide unbelief*, i.e. they are hypocrites! See **القرطبي**! However, linguistically, the word "*muqtassid*"= "**مقتصد**" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "*economical*!" So, likewise in his worship he tends to be "*economical*!" I believe the "hypocrites" are not among those called "*muqtassid*"= "**مقتصد**," as in this *Ayah*, Allah considers the "*muqtassid*"= "**مقتصد**" as among His *ebad* (*bonds-people*) whom He "*superlatively and exclusively selected*" and *bequeathed them the Book*!

[36] See the *Lexicon* attached to this *Translation* for this rather multi meaning word! But one rather important aspect of it is: "**لباس**"=the *inner clothing*, which comes in *direct* contact with the *bare* skin! But *figuratively* it means much more, including the "*garments*!"

[36] There is *hazan*=**حَزَن** with *fa'tha* on the **ح** =*permanent-sadness*; and *huznon*=**حزن** with *dhammah* on the **ح** =*sadness of limited duration*! See the *Lexicon* attached to this *Translation* for more elaborations!

[38] The word "**كَفُور**," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*!

38. Verily Allah, knower (*of*) the Heavens' [w] and the Earth's[w] invisible; verily He, (*is*) Omniscient by the chests' possession.	إِنَّ ٱللَّهَ عَـٰلِمُ غَيْبِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٣٨
39. He Who made you[z] *khala'ef*[39] (*iterative successors*) in the Earth[w]; so whoever [*he*] unbelieved then on him (*is*) his unbelief; and not augments the unbelievers their unbelief *enda* (*with/at/ by Rule of*) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.	هُوَ ٱلَّذِى جَعَلَكُمْ خَلَـٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَـٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَـٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ٣٩
40. Let-say [*you*[s]]: have seen you[z] your[n] partners, whom[r] you[z] invoke of lesser than/without Allah; let-show me you[z] what created they[z] of the Earth[w]; or for them a *sherkon* (*partnership with Allah*) in the Heavens[w]; or We gave them a book[x] then they (*are*) on an evidence[w] of it[x]; rather *en* (*not*) promise the *dha'le-moona* (*injustice-doers*) some of them (*to*) some except beguilement.	قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّـٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ٤٠
41. Verily Allah holds the Heavens[w] and the Earth[w] *an* (*not*) *tazola*[40] (*both deviate/cease*); and *la'en* (*indeed if*) *zalata* (*both deviated/ceased*) not holds them both of anyone of after Him; verily He [was] Forbearer *Ghaforan* (*iterative Forgiver*).	۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤١
42. And *aqsamo* (*they*[z] *oathed*) by Allah their *jahda* (*ultimate*) oaths, *la'en* (*if indeed*) came (*to*) them *na'theeron* (*iterative warner*) surely assuredly[41] they[z] be more divinely-guided than *ehda*[w] (*one*[w]) (*of*) the *Ummame*[w] (*nations-/peoples*)[w]; so *lamma* (*when/whence*) came (*to*) them *na'theeron* (*iterative warner*), not augmented them [*that/he*] except an aversion.	وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ٤٢
43. *Istekbaran* (*affirmable standing haughtily above submission*) in the Earth[w] and the misdeed's machination; and not *ya'heqo* (*befalls besiegingly*) the machination the misdeed except by its[x] folks[w]; so they[z] do wait except the [firsts'] dispensation[w]; so never [*you*[s]] find for Allah's dispensation[w] a substitution[x] and never [*you*[s]] find for Allah's dispensation a transfer.	ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ٤٣
44. Have not treaded they[z] in the land[w] then looked they[z] how [was] consequence[w] (*of*) whom[r] of before them; and they[z] were harder than them strength[w]; and was not Allah to enfeeble Him of a thing in the Heavens[w] and nor in the Earth[w]; verily He was Omniscient, Omnipotent.	أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ٤٤

[39] The word "خلائف" = *plural* for "خالف" which is a *masculine*; while "خلفاء" is the plural of "خليفة"
[40] The word "زال" could mean *deviate* or *cease to be*! That is to say they all *stay moving within their orbits*!
[41] The "ل" in "ليكونن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*!"

45. And had/if Allah *you'aakhetha*[42] (*retributively-punishes*) [*He*] the mankind by what earned they [z] [*He*] (*would have*) not left on its [w] back of a *dabba’ten*[w43] (*she-moving-creature*), [and] but [*He*] delays them, to *ajalen*[44] (*term-limit*) *musamma*[45] (*that which is known and named*); then if came their *ajalo* (*term-limit*), then verily Allah [was] by His *eba’de* (*worshippers/ submitters/ slaves*) *Baseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا
كَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهۡرِهَا
مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ
أَجَلٖ مُّسَمّٗىۖ فَإِذَا جَآءَ أَجَلُهُمۡ
فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرَۢا
٤٥

42 The word “يؤآخذ” in “يؤآخذ هم” means retributively-*punishes*, certainly *not* “blames,” as what some might *presume*! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*!

43 For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*!

44 The word “الأجل” means term-limit, see اللسان!

45 The word “*musamma*” is *masculine, singular, subjective noun*, meaning *that which is known and named*!